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J. 3

WINE-DRINKING

AND THE

SCRIPTURES.

BY

PROF. TAYLER LEWIS, LL.D.

NEW YORK:
The National Temperance Society and Publication House
58 READE STREET.
1881.

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Wine-Drinking and the Scriptures.

By PROF. TAYLER LEWIS, LL.D.

ARGUMENTS against abstinence have been sought in the Bible. Its advocates have simply stood upon the defensive. Whether among the Jews, and in our Saviour's day, there was a wine that contained no alcohol is hard to be determined, although in regard to the significance of the Hebrew *yayin* and the Greek *oinos* there can be but little doubt. *Ab effervescendo*, says Gesenius, but he puts to it *fortasse*, "perhaps"; and, in truth, he has no authority for it whatever in any of the Shemitic tongues. These words simply meant the liquid that came from pressing the grape. There is no evidence of any farther idea associated with it. It was not *fermenting fluid*, but *grape-juice*. This, it was well known, grew stronger with age. It was at first pleasant and nourishing, then exhilarating, and at last intoxicating. In the Bible the first use is

commended, the second mentioned without disapprobation or approval, the third in all cases condemned. How far this approval, this toleration, or this condemnation was extended to the liquid itself, regarded in connection with these diverse effects, depended on the science or ignorance of the inspired writer. Let not the reader be startled at this. Guided by God and conscience, he condemned intoxication, and so far he must have condemned wine that he knew would intoxicate. If he spoke of it otherwise, it was on the supposition of its containing the other qualities alone. In this he may have been mistaken, his inspiration not making him a chemist, though infallible as to the moral idea. We conclude, therefore, that when he seemed to praise wine it was such wine as he *supposed* would not intoxicate. This, it may be said, is substituting moral inference for strict exegesis; but there is no avoiding it. "We may be sure," says Alford, "that the Lord *could not have* sanctioned nor ministered to *actual* drunkenness." Now, what has that word "*actual*" to do there? Is there any drunkenness that is not actual drunkenness? Our good dean bears very hard upon the temperance fanatics, but the slipping in of that word betrays a misgiving in respect to his own logic. He judges of Christ's meaning from his idea of what Christ *is*, and should therefore *do*. The temperance men reason in the same way. "We may be sure," they might argue, "that our Lord would never have made an intoxicating drink with the design that it should be *actually* drunk by men already actually *methusoi*—that is, to say the least, who had already indulged freely in a substance actually intoxicating." The one specimen of exegesis is as good as the other.

Our view of the primary design of a passage in Scripture must control all else. Believing in the full and perfect inspiration of the Bible, I must still in every case enquire what is the thought, precept, emotion primarily inspired, and what is subordinate to it; what is the leading idea, and what is simply illustration drawn from the writer's own best knowledge, or opinions having their value not in their absolute correctness, as scientific fact, but only as they serve this subordinate purpose. The Scriptures are full of examples. The passages that may be regarded as having a clear bearing on these temperance questions may be arranged in three classes. They are, 1st, bare historical recitals, without a word to indicate approval or disapproval; 2d, references to wine, etc., used in illustration of other ideas to which they are wholly subordinate; 3d, the directly ethical, wherein the use and effects of wine form the real subject-matter of the instruction given.

The first class requires no discussion. The nature of the second is best shown by an example. Take the one most often quoted (Psalm civ. 14): "Who maketh the grass to grow for the cattle, and herb for the use of man; to bring forth food from the earth, and wine that maketh glad man's heart, and oil to make his face to shine, and bread to strengthen man's heart." Gratitude to God for giving unto men abundantly what they suppose to be good for them—this is the subject-matter of the inspiration; all else is subordinate and illustrative, as drawn from things deemed good by the writer, or by those whom he primarily addresses. Praise and thanksgiving—this is the divine idea, the inbreathed emotion. The soul, full of it, seeks illustrative language for its expression. The vine, the olive, the barley were

the agricultural staples of Palestine. Men are called to praise God for their abundance. There is no more approval of any one use than there is of another. A possible noxious substance made from either is no more covered by a divine benediction in the one case than in the other. A possible intoxicating wine from the grape is no more blessed than a possible whiskey from the barley. We exegetically infer that if the inspired writer is a good man, he has not in his mind wine as intoxicating *actually*, to use Dean Alford's reasoning, or as a means of intoxicating, or as anything that may tend to it. "Rejoicing the heart," or "making glad," does not express that idea. The other substances, too, "rejoice the heart"—that is, inspire gratitude. This may be called moral inference, but according to Dean Alford himself it is none the less legitimate exegesis. This 104th Psalm showed a most sublime inspiration. It is full of God and his glory, but it gives the writer no new chemical knowledge, and therefore his language cannot be pressed into the service of either the deniers or the affirmers of alcohol. Intoxication was a moral state. To understand that required no science. It was a bad thing, and a good man, inspired or uninspired, must condemn it, whether in its incipient or its advanced stages. To talk of excess in it is absurd. It is a spiritual disorder, and hence the least degree of it is excess. He must, therefore, have had in view something non-intoxicating, though ignorant of its criminal cause, and consequently liable to be mistaken, though his mistake as to illustrative fact could not compromise the spiritual idea.

Hence we infer that the wine in this passage could not have been such as is now sold in the saloons of

New York and Chicago, or the kind of wine in whose defence this Scriptural anti-temperance argument is generally resorted to, and for which purpose alone it has any marketable value. But there certainly were wines, or mixtures, drunk in Judea which did intoxicate. The reasoning, therefore, which insists on some acknowledged distinction is perfectly sound as moral deduction, which must enter, more or less, into interpretation. On this account it is not to be sneezed at as deficient in its philology, which really has less to do with the discussion than is commonly imagined. Instead of being dependent on lexical definitions of *yayin* and *tirosh*, the evidence is mainly historical and inferential; and here the temperance advocate is as likely to be right as his ofttimes too contemptuous opponent. He is no more likely to be wrong than the modern traveller in Eastern countries, or than the missionary who is so absurdly appealed to as determining the old wines by the demoralized tastes of the modern Bedouin.

Be all this as it may in regard to the chemistry of the question, or the possibility of there ever having been any wines that were absolutely unalcoholic, we are safe in adhering to the distinction between the inspired idea and its illustrative language. Men who quote a passage like Psalm civ. 14 as either an approval or disapproval of wine-drinking *per se*, or who would regard the writer's language as equally infallible in respect to the supposed physical fact and the spiritual lesson, ought to consider where such a principle of interpretation would lead them if carried out. Psalm cxxi. 4 teaches the sleepless providence of God, the safety of those who commit themselves to its protection. This is the inspired idea. It is in itself full and perfect. It might have been

presented in general terms. The writer, however, under the suggestive power of the divine emotion, though not scientifically taught by it, is impelled to the use of vivid examples. He has a rich imagination. On this account, it may be, God chose him for his inspired human medium. His figures are exceedingly rich and beautiful: "Behold, he slumbereth not who keepeth Israel. Jehovah is thy watcher; Jehovah is thy covering shadow, on the right hand and on the left. By day the sun shall not smite thee, *nor the moon by night.*" Inspiration does not disdain to borrow from inspiration (Rev. vii. 16): "Never more shall the sun fall upon them, nor any heat."

The second illustration of the Psalmist is taken from the supposed evil influence of the moon. Now, whether this be true or not as scientific fact does not at all affect its force and vividness or its fitness as a representative of the divine idea. The moonbeams streaming by night into the chamber of the sleepless invalid—how vividly might it recall to him the spiritual solace of this assuring language! To the pure spiritual believer the sense of protection which it gives would not be in the least impaired by any opinion he might entertain, or might suppose the old Hebrew writer to have entertained, respecting the scientific fact, real or imaginary. On the other hand, he who should treat this as inspired proof that the moon does actually exert a malarious physical influence, or should thus use the Bible to settle a physical question,* would be acting precisely like the fanatical anti-temperance man who should cite Psalm civ. 14 as a

* Some might think this a dangerous leaning towards what is called the doctrine of "accommodation," comparing it with what the rationalists say of the cases of demoniac possession in the New Testament. But the difference is wide and essential. The latter are not illustrations of something else, but *principal* facts, stated *directly*, and in every form of particular and minute recital.

divine testimony to wine-drinking, or a sure proof that alcoholic stimulus must be in itself a good and healthful thing. The cases are alike, whether the religionist uses one or both as a sure attestation to a fact in natural philosophy, or the infidel seizes hold of either as a ground of cavil against the intrinsic truthfulness of the Scriptures.

Our third class of texts, the directly ethical, where wine and its effects, instead of being incidentally mentioned, form the *principal* subject, are easily disposed of. They are all one way. Among others in the Old Testament see Prov. xxiii. 29–35, xxxi. 3; Isa. v., ii., xxviii. 1, 3, 7, 8; Jer. xxxv. 1, 19; Dan. i. 8; Hos. iv. 2; Joel i. 5; Amos vi. 6; Hab. ii. 5, 15. They condemn, with no reference to excess or moderation. Wine-drinking is spoken of as a bad thing, leading to ruinous consequences. Some are more directly didactic than others. Among these stands pre-eminent Prov. xxiii. 29–35. Never were the evils of wine-drinking, or the danger of any incipient yielding to it, more strongly set forth. For vivid painting there is nothing to equal it in all the Greek anthologies. I give it most literally, with all its abrupt changes of number and person:

29. To whom is woe?
    To whom is ah me?
    To whom are strifes, to whom deep muttering?
    To whom are causeless wounds?
    To whom the bloodshot eye?

30. To them who stay late at the wine;
    To them who seek the mingled drink.

31. Look not on the wine, with its ruby blush,
    When it showeth its eye in the cup;
    When it walks (o'er the lips) so pleasantly.

32. At its end like the serpent it bites;
Like the venomous adder it stings.

33. Strange visions thine eyes shall behold;
Wild ravings thy heart shall utter.

34. As one who lies down in the heart of the deep;
Who sleeps on the top of the mast.

35. They smite me, but I am not sore;
They beat me—I feel it not.
How long till I awake,
Till I seek it yet again?

The reader will permit a few explanatory notes.

Verse 29—*Ah me.* The word rendered *sorrow* in our version is really an interjection, like that which precedes.

Verse 31—*With its ruby blush.* Too poetical it might seem, but it is the exact state represented by the reflexive Hebrew verb *yithaddam*, rendered "when it is red." Verse 31—*So pleasantly.* In the original it is an intensive superlative plural, like the *me menuhoth* of Psalm xxiii. 2, "waters of *rests*," in the plural—that is, of *great rest*, of *perfect peace*, *aquas tranquillitatum.* The primary sense of *yashar* is *evenness*, *smoothness*, *rightness;* hence *ease*, *facility.* Vulgate, *blande ingreditur;* Gesenius, *recte descendit in guttur*, "it goes straight down the throat." It is most literally given by De Dieu, *in rectitudinibus*, *in facilitatibus.* Luther very happily renders it for the German wine-lovers, *er gehet glatt ein.* I have kept the most literal sense of *yithhollak*, *walks;* and the words in brackets only complete the conception given by the concise Hebrew. The general sense of the other word, *bĕ-maishahrim*, is *easily*, *pleasantly*—made superlative by the plural form. *All right* (*in rectitudinibus*); so it seems

to the "moderate drinker," and that makes the transition to the *stinging* and *biting* of the next verse so sharp and striking.

Verse 33—*Strange visions.* Hebrew, *zahroth;* wrongly rendered by our translators "*strange women.*" They were misled by another passage, xxii. 14, where it is so given simply because the context demands it, whilst here it is just the other way. The word means simply *strange, strange things*, the Hebrew plural feminine being used generally, like the Greek and Latin plural neuter. It is not *aliena*, but *mira, nova, miracula, monstra, monstrosa*, like the Greek *xena, thanmasta—strange, wonderful*—as used by the tragedians, or as this same Hebrew word, *zahr*, is used (Isa. xxviii. 21) for "God's *strange work*," *novum inauditum.* So the Greek *xenon* (1 Peter iv. 12), "as though some *strange thing* happened unto you." So Ewald, Grotius, Rosenmüller, and others. They are here *strange sights* which the drunkard sees, as appears, too, from the strange language afterwards ascribed to him. The other rendering, "strange women," in the sense of abandoned women, is out of harmony with the whole connection. There is in the picture an element of horror rather than of sensual allurement—a thing which could not well have place in what was evidently intended as an alarming admonition to the drunkard. We may compare it with an awful passage in the Odyssey (xx. 354), where the drunken suitors see the most terrific sights, "the walls sprinkled with blood and the house full of spectres." This agrees, too, with the second clause, "*Wild ravings* thy heart shall utter." Hebrew, *tapukoth;* the primary sense of the verb being to turn a thing upside down, as said so often of Sodom and Gomorrah; hence the noun denoting *topsyturviness*, ut-

ter contradictoriness, absurdity, and wild confusion—the talk of a man in the delirium tremens.

Verse 35—"*They smite me, but I am not sore*"; or, They *smote* me. It is strictly an aorist in sense, and may be rendered either way. "*They* smite me." Who are *they?* His drunken companions, it may be said, and this has some countenance in the word *strifes* (verse 29), but that is the language of the describer, and hardly suits this portion of the awful picture. The "causeless wounds," too, more properly represent bruises, hurts (such as the drunkard receives from falls), for which *no cause can be assigned* (*hinnom*). There is, moreover, something very peculiar in this impersonal Hebrew idiom, as it may be called. On a comparison of passages it will be found that it is used mostly in cases where there is something fearful or revolting, and therefore unnamable, in the supposed agent or agents. Thus Job uses it of supposed invisible persecutors or fiends presenting themselves to his agonized, semi-delirious imagination (xvi. 9, 10): "*He* gnasheth upon me with his teeth; mine enemy sharpeneth his eye upon me. *They* have gaped upon me with their mouth." Says Raschi, the Jewish commentator, "The enemy here is Satan." Compare Job vii. 3, xvii. 18, xxxiv. 20. It is a view that furnishes a key to some dark passages in that book. Job xix. 26, "*they* gnaw," is of the same kind, though there it is the *loathsome* worm he shrinks from naming. So Psalm xlix. 14, disguised in our version by a weak, passive rendering, "*are laid.*" In the Hebrew it is "*They* drive them"—that is, some awful being or beings "drive the wicked into Sheol." Compare Prov. xiv. 32: "The wicked is driven away in his wickedness." In Luke xii. 20 this impressive Hebraism ap-

pears in the Greek literally: "This night *they* exact (*apaitonsi*, *demand*) thy soul from thee." Who are *they?* The devils, said some of the patristic interpreters; and who shall refute their exegesis? The frigid dictum of the grammarians, "the active used for the passive," explains nothing. Who can "*they*" be, in this most striking passage, but the phantoms of the drunkard's delirium, so graphically set forth? It is the only view that consistently accounts for the *tapukoth*, or contradictory ravings, with their semi-consciousness—the strange smiting that seems to leave no wound, the blows that are seen but not felt. And then this strange experience mingling with the half-dreaming utterances of his burning thirst: "Oh! when shall I awake, that I may see it yet again?" Poor wretch, struggling in the deep waters! Who would not plunge in to save him? How many thousands like him, in every part of our country, are thus falling into hell, whatever hell may be! Who that rightly conceives it would hold back his hand from using every means—personal, social, moral, political—that may yield a hope of rescuing men from such a perdition? I used to think that owing to some change in the human constitution, arising perhaps from some increased malignity of the alcoholic poison, that last dreadful stage of the inebriate we call *dipsomania*, and this dire drink-madness, were both peculiar to modern times. But certainly this terrific description in Proverbs, and the case of the horrible visions cited from the Odyssey (xx.), would seem to prove the contrary, though their greater frequency in our own day is beyond all dispute.

To return to the more immediate question: What is the kind of wine whose effects are here so vividly pic-

tured? Intoxicating, beyond a doubt. It is, however, wine of the most "generous, genial" kind, as the epicurean poet, whether Horace or Moore, would so glowingly describe it—like "the good old Falernian, sparkling and bright"—though, doubtless, in its alcoholic strength, as measured by the use of that day, falling much short of the best Madeira or sherry of modern times. "Mixed drink" is indeed mentioned, but it is in the second stage of the climax, as though the stronger substance so-called was demanded by the increased thirst which is ever a consequence of the alcoholic *yayin*. Now, what is the preceptive direction in respect to this "good old wine"? According to the ethics, so noted for its condemnation of all fanaticism, we should have expected from the experienced and conservative Solomon some wise inculcation of prudence, moderation, avoidance of excess, rational use of the good gifts of God, etc. Nothing of the kind. Abstinence, total abstinence, is the lesson, if language can convey that idea. "Do not look upon it," my son; turn away immediately, as from a venomous serpent; think of its biting, stinging, maddening end, and let not thine eye yield for a moment to its ruby fascination. It was undoubtedly purer wine than is now to be found on many Christian sideboards; but the better it is, the more sparkling its hue, the more delightful to the palate as it "goes smoothly down," so is it all the more dangerous. The language of the whole passage is most urgent, reminding us of that used (Prov. iv. 15) in respect to other tempting sins that lead to a dreadful end: "Avoid it, pass not by it, turn from it, pass away." There is no other text better entitled to be regarded as the heart of the Bible doctrine in respect to wine-drinking, and its moral

weight is increased by the fact of its being the teaching of the ethical Scriptures, giving, not incidental illustration, but the best-known rules for the guidance of human life in this perilous world.

There is another passage from this same *ethical* book, on which I shall endeavor to be more brief. It is Prov. xxxi. 4, where God uses as the precious human medium of his inspiration the heart of a mother to her son. It is in "The words to King Lemuel, the oracle his mother taught him": "Not for kings, O Lemuel! not for kings to drink wine; lest they drink and forget the law, and change the judgment of the poor." Here is certainly "total abstinence," at least for kings. The precept shows its urgency in its repetitions: "Not for kings, not for kings," not at all for them. And why? Can any one suppose that the spirit of this impassioned precept is confined to a few monarchs in Palestine and its surroundings? Is there nothing here for us who have no kings—for our congressmen, senators, judges, governors, and presidents? The ethical maaning is plain: Not for kings, not for rulers of any kind, not for men in authority. Carry it out, and it fairly includes all men in stations or in positions of responsibility, all whose acts and duties may be connected with the welfare of their fellow-men. *Not for such, not for such* to drink wine. And why? Lest they forget law—forget duty. The precept must be as universal as the reason. The passage belongs, in fact, to both classes I have specified. It has a direct precept, and subjoined to it are incidental illustrations intended for its enforcement. Not for kings, not for rulers—oh! no, not for them. If it must be used at all, give it to the "perishing," the "bitter in soul." The whole aspect of this subjoined clause

shows that it is conditioned in spirit, something intended only to be used in enforcing the great precept placed above. The nature of the exceptions proves the totality and strength of the rule as applied to all responsible persons *in health.* Not for such, not for such, but for those in mortal anguish, the dying, the *perishing*, for those in sorrow unendurable, for persons in the extremity of pain. This is what the phrase *mar nephesh*, literally "*bitter in soul*," is used to denote (Job viii. 11, xxi. 22). Give it as physicians give brandy or any other temporary stimulant, *in extremis*, to stay the dying strength till some other support can be applied; or as, before the discovery of chloroform, the surgeon might use alcohol, judiciously or injudiciously, to give a brief strength or a short season of partial forgetfulness, or to allay in some measure the deadly fear. Even if we regard the prescription as a false one in fact, and apply to it the reasoning before used in respect to illustrative language, there is no difficulty in the passage. But here is the strange thing, that a text so clear as the first clause, one whose recognition of total abstinence is so unmistakable, should have been thrown into the background, whilst a mere subjoined clause, intended only to enforce the first, is raised to the main preceptive position, and so often quoted by *persons in health* as a sanction for moderate indulgence, and for what they would call the *rational* use of wine. The term "fanatical" may well be applied to temperance men when they are found using such a mode of exegesis.

INTRODUCTION

TO

THE TEMPERANCE BIBLE COMMENTARY.

[The following is the Introduction to the book entitled "The Temperance Bible Commentary," prepared by Dr. F. R. Lees, F.S.A., and Rev. Dawson Burns, M.A., published in England and America.]

I HAVE given to the book entitled "The Temperance Bible Commentary" as close an examination as my poor health will allow. The result has been a high opinion of its value. The preliminary dissertation is able, clear, comprehensive; above all, exhibiting that sound common sense which, in the interpretation of the Scriptures, would avoid the perversions of pedantry on the one hand and all forced attempts to make out a rigid conformity to modern science on the other. This is very happily illustrated by the remark that "the Bible is not a book of science, dictated in technical and scholastic language, but a *book of life*, written in the *language* of daily life, of national history, of popular apologue." There has been committed on this topic (as is well shown in the Introduction) the same error of interpretation that so long perverted and confused the slavery question. It was the error of applying ancient words,

and ancient ideas expressed by them, to modern things, modern relations, and modern practices, which, though covered by the same general language, had undergone a change so great as to amount to almost a radical difference. What a wide distance, for example, between the Abrahamic relation of chieftain and follower, or the domestic service of the simple Jewish agricultural life, to which the commercial ideas of sale and traffic were almost wholly unknown, and the vile, mercenary, man-degrading slavery of a Brazilian cotton and sugar plantation! The anti-temperance writers err in the same way when they apply the artless language of Scripture (as used of the comparatively harmless substances they often represent) to the vile and noxious compounds which in modern times pass under similar names. The ordinary wine of Palestine, even if it *did* contain a little alcohol, unknown to any science of the day—a question which is hardly worth discussing—what a vast difference between this and the fiery potations now manufactured for our hotels, our drinking saloons, and, alas! too often, it must be said, for our holy Christian communion-tables! And yet these modern compounds are also called "wine," and those who use them would shelter themselves under the old appellations which in the days of Noah and David were given to such widely different things. Anti-temperance critics are fond of charging the zealous temperance advocate with perversions of Scripture and strained interpretations. This is doubtless true in some cases, but the fault is far more apt to be on the other side. The whole scope and spirit of a precept is often overlooked by the wine advocate, and some mere contrast or illustration (belonging, not to the inspired heart of the passage, but to the necessarily imperfect human language in

which it is conveyed and to the imperfect human knowledge which is an inseparable accompaniment of such language) is elevated into all the dignity and authority of a *precept*, commanding us directly to drink wine, as though it were good *per se*—a duty, in fact, the neglect of which would be a slighting of the Divine beneficence. The much-talked-of sin *per se* of the other side, however strained and harsh it may sometimes appear, is far more sound and rational. Thus, for example, Proverbs xxxi. 6, 7, is taken by some as not only a perfect justification of wine-drinking as a common practice, but even as a command to do so in certain cases. When we look, however, at the whole passage, and study its spirit, we find it to be one of the strongest abstinence texts in the whole Bible. "Not for kings, not for kings"—it is twice repeated—"not for princes," not for rulers, not for men who have charge of high interests, not for men in health (as is the fair implication) who have responsible duties to perform—it is not for these, not at all for these, to drink wine. *They* are not to touch it. This is the only meaning of language so repeated, so intense, so emphatic.

The Bible writers may err in their *manner* of conceiving, and in their mode of stating, *physical* facts (as, for example, in the statement that "the moon" may "smite by night"). Their true inspiration belongs to a higher plane. In the knowledge, however, of spiritual conditions, whether good or evil, our modern science gives us no advantage over them. There is one evil state of soul condemned throughout the Bible. It is *that state* to which we give the name intoxication, or inebriation, but which, having no term corresponding to it in the Hebrew, is described and most vividly set before us (see Prov. xxiii.

29, 35) in its phenomena and effects. It was, on the part of the Bible writers, simply the observation of a spiritual fact, requiring no chemical analysis, or any scientific knowledge in respect to the working or degree of alcohol. As a spiritual fact, it was as well known to Jeremiah, Hosea, and the author of the book of Proverbs as it is to Faraday, Liebig, and Draper. It is the act of a person in health, voluntarily, and *without any other motive or reason than the pleasurable stimulus*, using any substance whatever, be it solid or liquid, to produce an unnatural change in his healthy mental and bodily state, either by way of exciting or quieting the nerves and brain, or quickening the pulse. This was wrong—a spiritual wrong, a sin *per se*—not a matter of excess merely, but wrong and evil in any, even the smallest, measure or degree. Although there might be much ignorance in respect to its real internal causation, the outward substances known to produce this effect—above all, which were used for the very purpose of producing it (for here was the spiritual crime)—are denounced as something which men are not to touch—not even "to look at." The description may be scientifically correct or erroneous; it may also be difficult to determine, precisely, what is meant by certain Hebrew phrases in this remarkable passage; but the general sense, as well as the precise point intended, is unmistakably clear. It is intoxicating drink that is meant—intoxicating in any degree—*drink sought for that very purpose of producing such unnatural change in the healthy human system.* There was to be no moderate drinking (or desire) here. However gentle, exhilarating, convivial, or pleasantly soothing might be its first effects, at the last "it biteth like a serpent, and stingeth like an adder."

Such is the doctrine taught in the artless Scripture language, and sometimes in passages quoted as in their favor. Nothing could be better calculated to impress this great spiritual lesson than the array of Scriptural texts in the book before us. There may be dissent, just dissent perhaps, from some of the writers' exegetical reasoning. This, however, affects but little the great and real merit of the work. It is unique in its kind as a collection and fair presentation of everything in Scripture that can possibly bear on either aspect of the temperance question. We have it all here. *It sets before us the whole matter.* There is given every passage from our common version. Added to this there is a faithful presentation of the Hebrew in Roman letters. We have also copious and satisfactory citations from the ancient versions—Greek, Latin, Syriac, and Chaldaic—together with a great deal of most valuable ancient and modern commentary. It may be safely said that, aside from its bearing on the temperance question, the book is a very important contribution to Biblical knowledge in general. Had it been the work of some German author, intended simply as a Biblical aid to the understanding of an important department of Hebrew words and Hebrew usages, it would have been well received as a valuable addition to our sacred literature.

TAYLER LEWIS, LL.D.

UNION COLLEGE, SCHENECTADY, 1869.

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